

JULY 22.

LETTER FROM REV. SELLA MARTIN.

NEW YORK CITY, June 13, 1864.
DEAR MR. GARRISON—I see, by a letter in your issue, that the *Liberator* loses at least one subscriber on account of its course in reference to the coming Presidential election. I trust that Mr. R. T. Buck does not represent any large number in the cause which he has exercised his undoubted right in refusing, as a subscriber to your paper. But, after all, it appears to me that those who, in the dark hour of the Society's history, were willing to tolerate all differences of opinion that tended to the union of anti-slavery purpose, should, upon the first promise of victory, become intolerant and withdraw their support. If toleration was good in battle, it ought to be in counsel. Besides, the Abolitionists have justly arraigned and condemned the office-holders of the nation for every wrong they will; they now give proof of the sincerity of their past rebukes by praising them for the many good deeds done during the war? Or shall a just objection be urged against their conduct by allowing those but half convinced to say: "If we do wrong, they damn the deed; if we do right, they damn us?"

I can understand how Professor Newman should, from the attitude at which he is, mistake your purpose, and fail to understand your course. I shall, however, lend him a letter in a few days, as he has honored me with his friendship, which I trust will explain some things that may have influence in modifying his views. Still better can I understand what the letter took the shape it did, if it be true that Mr. M. D. Conway left Mr. Newman his counsel. Wounded pride at the Society's righteous repudiation of his conduct in reference to Mr. Mason, and a lamentable lack of sound political judgment, may have dictated towards Mr. Garrison what his seeming jealousy dictated towards a colored co-laborer—misrepresentation. I can also understand how Mr. Phillips, the brightest ornament and one of the ablest supporters of our cause—I can understand how he and all who follow him should dare in your course, and safety in their. But I cannot understand how sincere, earnest men, who have worked together for years, cherishing among themselves every diversity of opinion, should now, of all other times, when they have almost got the lead of things, when their policy is becoming more and more that of the nation, endanger their personal success by forsaking one another. If an Abolitionist takes a dangerous course, who is more likely to be led by him through it, or help him out of it, should he fail, than a brother Abolitionist? I am for Mr. Lincoln against Copperheadism, as threatened in a coalition with Mr. Fremont; but I am not for Mr. Garrison against Mr. Phillips. As a negro, I am for the man whose party and policy have given us a fine capital, a confiscation law, and a proclamation of freedom, as against the man who, with honest enough intentions, expects to drive out devils by Beelzebub. But as an Abolitionist, I am for all Abolitionists—for Phillips' noble nature and stern moral integrity, and for Garrison with the same qualities, in conjunction with those of the South especially, accustomed to the exercise of tyranny, were not a little given to vainglory and conceit.

Betrayed by ambition, avarice, love of pleasure and love of ease, their means of gratifying these cravings and propensities have been widely different. Thus, to evade the Heaven-imposed necessity of manual labor, the aristocracy of the South, without scruple, lay hold of the black man, and, under the pretense of prescriptive and divine right,

"Bind him, and task him, and exact his sweat
With stripes, that Mercy with a bleeding heart
Weeps when she sees inflicted a beast."

From the first, their policy has been, not to disseminate but to withhold the light; to suppress mental development in the masses; and, monopolizing as far as possible the intelligence, they monopolized also, to a great extent, the soil and the sunshine, the rain and the dew; creating the greatest possible inequality of classes, and thus enabling themselves to exercise over their fellow-men unrighteous and almost unlimited control.

The people of the North, on the other hand, avail themselves of rightfull dominion over the fish of the sea, the fowls of the air, and the beasts of the land, claimed for themselves the largest freedom—free speech, a free press, free suffrage; and having tasted the blessings of liberty and light, were anxious to extend and perpetuate them.

To this end, they instituted churches, colleges and schools; established professorships, created libraries; providing at once for the intellectual and moral training of the whole people. Prizing knowledge as their highest and best protection,

"They bound themselves by statute to secure,
For all the children whom their soil maintains,
The rudiments of letters; so that none,
By timely culture untaught, or run
Into a wild culture; or be forced

To drudge through weary life without the aid
Of intellectual implements and tools;
A savage horde among the civilized,
A servile band among the lordly free."

By the elevation of the masses, they hoped to secure the greatest possible equality; so that the chivalry of the humblest citizen might, in the career of life, come into successful competition with those of the most favored; and with the ballot in their hands, with the will and power to provide for and protect their own interests and rights, they might laugh to scorn all pretensions to arbitrary sway; and, becoming themselves the sources of power and patronage, might compel political aspirants, asking favors at their doors, to go for measures which their constituents might approve, and bow submissive to their will.

By the liberal and abiding policy of developing the mind of the country, they stimulated the spirit of discovery, and opened in themselves the very sources of power. Familiar with some of the more obvious qualities of earth, air and water, they soon learned to control the once terrible, because hidden forces of nature—electricity, magnetism, gravitation, heat,—and turned them to beneficial use. The farmer has recourse to his plow and his sower; his reaper and mower; and therefore—he before he can even present his corn at the mill. The miller subjects his wheels to the gravitating power of water, or the expansive power of steam; and, between the upper and nether millstones, the corn is forthwith transformed into meal.

The manufacturer, by the application of the same forces to the spinning jenny and the loom, with a motion that never tires, multiplies his fabrics, fills the markets, and crowds his huge warehouses with cotton and woolen cloths.

The intelligent merchant, who, with the stars and compass for his guides, "goes down to the sea in ships, and does business upon the great deep," availing himself of trade-winds and oceanic currents, uses their strength as if it were his own; and when clouds gather, the skies are darkened, the waves are lifted, and the trumpets roar, he brings the irresistible steam engine to his aid; and, in spite of winds and waves, rides out the storm and comes safely into port. With such gigantic forces at his command, he travels continents and oceans, and, by a generous commerce, effects an exchange of natural and industrial commodities between the remotest regions of the habitable globe.

The invention of the cotton-gin (a Yankee enterprise, of course), enhanced the value of the cotton crop, increased the demand for, and gave impetus and direction to labor, and thus stimulated the breeding and importation of slaves. At the same time, it augmented the wealth, nourished the insolence, swelled the pride, and aggravated the cruelty of their oppressors; and thus hastened the necessity of our anti-slavery cause; and the sad feeling was, that they could be thus used with no wide pervasion from their intent.

The news of the Cleveland Convention for "equal rights for all men" is looked upon as vague, if not of meaning. That Convention has no moral weight.

I have heard a few "copperheads" say they were for Fremont, but nobody else. The same may be said of Wendell Phillips, and say, "He is coming in his sleeve."

The people will have but two parties. Lincoln is their candidate for the one—a "Peace Democrat" will probably be that of the other.

The Union men say, "The copperheads have made their last stand." We make our last stand. We will abolish slavery, and we are all now friends; they have come up to us; they have come up to them. I certainly believe and disbelieve in the humanity of the present age.

Thompson's cause and ours was not only a full historical alliance.

Thus, in every department of industry, the work is hastened and carried forward and perfected by the aid of labor-saving or labor-doing machines. And to them, in a great measure, we owe the development of the physical resources of the country; its wealth and its strength. They are a sign and a means of civilization; have played, and are destined to play, an important part in the great providential movements of our times. And these are the products of mind.

H. W. C.

SOCIAL UNION. The fame of George Thompson, the English Abolitionist, attracted one of the best audiences of the week. He came with his old message to sympathize with us in every fibre of his heart. He spoke plainly and boldly of what concerns us as a people, and of what we must do for the welfare of the American people from a consideration of past and present events. Our Constitution was a compromise with slavery. He rejoiced that this war would release the nation from this sin. He closed with an enumeration of the great progress made by the nation in opinions and power, within four years. The organization was, of course, though upon a hackettish theme, and abounded in passages of unusual eloquence and beauty.—*Ashley Express*.

The Copperheads seem to neglect a great argument which might be used against Mr. Lincoln. It is from a recent speech of Hon. J. L. M. Curry, the Secession leader of Alabama. "Should Lincoln be re-elected," says Mr. Curry, "our fond hopes will be dashed to the ground." This is an argument the Copperheads neglect to use.

The weak and miserable effort for a "Northwestern Confederacy" was always looked upon with contempt in that region, save by the dapes of the bad men who started in the interest of rebellion; and now that Fremont's *New Nation* declares—"The new expatriates the grievances of the West against the East"—its words will be held in the West as a "cry of derision," worthy only of contempt.

THE LIBERATOR.

TEMPERANCE.

BRUNSWICK, (Me.) July 15, 1864.

MR. EDITOR.—The *Liberator* of July contains an exceedingly spicy and well-written criticism upon the proceedings of the Convention of the Y. M. C. A., recently held in Boston. Respecting the justice of the strictures, and the spirit in which they seem to have been written, I say nothing. It is only in respect to that part of the article in which the subject of temperance is considered, that I wish to add. I had hope to see something in reply from such friends as Gen. Neal Dow or C. A. Stackpole; but, as nothing does appear from either of them, nor any one else, and not wishing to labor under the self-conceit of remaining "at ease in" our temperance—"Zion" when the voice of duty calls, I undertake to say a few words in defense (not of the Y. M. C. A., whom I leave to take care of themselves, but) of the principle which I recognize as underlying the temperance movement.

The writer, who subscribes himself NATHAN, says, "A skepticism arises in the mind, whether it is not, after all, the now stale performance of the ass of total abstinence baying about in the skin of the lion virtue of temperance"—"and if the infidelity of these young men can devise some method of bringing the ass of England and the wine of France—the cheap and wholesome beverages upon which those people thrive so well—within the range of everybody's purse, it will be a work of philanthropic economy worthy of Poor Richard."

I shall spend no time in attempting to show how this might be done. The argument, by implication, is, that it is not done, and that the Y. M. C. A. cannot do it; and as no claim is set up that the ale, porter, lager beer, &c., that we can get, possess the same wholesome properties, I am not bound to admit that they do; and the question arises—Shall we indulge in the gross luxuries of ale, porter, and such wines as we do have, because we cannot get the "ale of England and the wine of France"?

The distillation of ardent spirits is of comparatively recent date, while drunkenness is nearly coeval with the rainbow. As the first man that was born was a murderer, so the first man that became a husbandman and made wine became a drunkard; and, on one occasion, awaking from a drunken slumber—induced by wine as cheap and no doubt as wholesome as "the wine of France"—in the very spirit of unreasoning irritation—which the experience of all subsequent time has proved to be the result of that habit—he cursed the posterity of one of his sons, dooming them to be servants of servants to the posterity of his other sons; a liberty which, doubtless, they were not slow to avail themselves of upon good authority. And the advocates of human bondage have quoted the authority and the example ever since, in justification of slavery with all its abominations.

Whereas, The new enrollment heretofore ordered is so far completed that the aforementioned act may now be put in operation for recruiting and keeping up the strength of the armies in the field, for garrisons and such military operations as may be required for the purpose of suppressing the rebellion and restoring the authority of the United States in the South.

Now, therefore, I, Abraham Lincoln, President of the United States, do issue this my call for five hundred thousand volunteers for military service; provided nevertheless that all credits which may be established under section eight of aforesaid act, on account of persons who have entered the naval service, during the present rebellion, and by credits for men furnished to the military service in excess of those made for volunteers, will be advanced under the call for one, two or three years as they may elect, and will be entitled to the bounty provided by law for the period of service for which they enlist. And I hereby proclaim, order and direct that immediately after the fifth of September, being fifty days from the date of this call, we proceed to recruit for one year, to be held in every town, township, city, town, village, district, election district, or a county not so subdivided, to fill such quota, or any part thereof, as the call, the President shall immediately order a draft for one year to fill such quota, or any part thereof which may be unfilled;

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Poetry.

LIGHT IN DARKNESS.

BY HORACE GREELEY.

O, God! our way through darkness leads,
But Thine is living light;
Teach us to feel that Day succeeds
To each slow-wearing Night;
Make us to know, though Pain and Woe
Beest our mortal lives,
That ill at last in death lies low,
And only Good survives.

To long th' oppressor's iron heel
The saintly bough has pressed;
To oft the tyrant's mud'ring steel
Has pierced the gallious breast;
Yet in our souls the seed shall lie,
Till Thou shalt bid it thrive,
Of steadfast faith that Wrong shall die,
And only Right survive.

We walk in shadow; thickets walls
Do man from man divide;
Our brothers spur our tenderest calls,
Our holiest aims deride:
Yet though fell Craft, with fiendish thought,
Its subtle web contrives,
Still falsehood's textures shrink to naught,
And only Truth survives.

Wrath clouds our sky; War lifts on high
His flag of crimson stain;
Each monstrous birth uprecks the earth
In Battle's grim train;
Yet still we true in God the Just,
Still keep our faith alive,
That, "neath Thine all Hail shall die,
And only Love survive.
New York, May 1, 1864.

A WORD FOR THE DOWN-TRODDEN.

Whence comes that stifled groan so full of anguish,
Breathed out upon the breath of morn so bright
That it might seem no heart should bleed or languish,
When the great Father gives such light?

But mark that dusky form, emerging slowly
From you half-opened door of cabin small!
Grief dims his eye; his mind is timid, lowly;
He lingers still, but must obey the call!

Of him who drives his fellow-being
To toil, and sweat, and bleed beneath his hand;
Who, even now, his mute reluctance seeing,
Goads on his shrinking one to join the band.

Beside the weeping partner of his sorrow
All night he's brood'd o'er their first-born son,
Whose quick, hot breath gave fears that, ere the morrow,
Death's cold embrace would clasp their only one.

He was a light, their wretched home illumining,
Save for the dread that some vile trader's hand
Should snuff him while in healthful childhood blooming,
And burst for ay the sweet paternal hand.

More bitter far than death itself driven
In hopeless bondage, e'ermore to groan,
Than yield him now, while pure and fit for heaven,
To Him who lent, and only claims his own.

But must they go? His loving eye is pleading
For the soft tending of a parent's hand;
Ah, yes! it is for their hearth are bleeding,
As over their couch irresolute they stand.

To the great house the mother must be going,
All day to cater for her master's taste;
Caucus blood through all her veins is flowing,
But to her sorris task she now must haste.

Oh for one day of respite for that mother,
To watch her boy, and see his slightest moan!
That sacred trust is yielded to another,
Perchance from age and suffering callous grown.

But turn the picture. Mark! the scene grows brighter!
Through the unfoldings of the Father's will
Oppression yields; the tyrants hold growth slender;
Years have sped by—the boy is living still.

God sent his healing angel softly slitting
To guard th' oppressed one in his lowly bed;
And fell disease his prostrate form was quiting,
While working on, they thought their darling dead.

And now, with growing strength, his hopes grow stronger;
That the vile yokhe his hapless parents won;
On Africa's injured sons shall rest no longer,
But Freedom's blessings spread from shore to shore.

And shall we check his rising aspiration?
Shall cruel prejudice crush all hope,
And paralyze each aim at elevation?

No! give each latent power its widest scope.

Let every helpful hand be now extended

To aid the freedman on his upward way;

Ask not his lineage, or from whom descended—

Enough to know, he needs our aid to-day.

Not food or raiment only must we send him,
The mortal part to comfort and sustain;

But aid for culture and improvement lend him,

And all that his humanity may claim.

Say, can we hope to enter through those portals
Where dwell the spirits of the good and true,
If now we slight or injure these immortals,
Because their covering bears a darker hue?

—Friends' Intelligence.

THE COPPERHEAD.

BY JOHN HOLLAND.

There is a snake that haunts the grass,
Despised by all men, white and red,
Trod 'neath the hoofs of ox and ass.

The glistening, venomous copperhead.
Throughout three seasons of the year,
The rattlesnake himself hath fed;

But when the extra months appear,
His hunger is the copperhead—

The twisting, wriggling copperhead;

The glistering, slimy copperhead—

The hissing, spitting copperhead;

The sweat of man through ages shed,

Cries, "Clue upon the Copperhead!"

We love to scan the lordly beast

That's called the king by naturalists;

But yet, we shun the foal retreat

Where'er the slippery reptiles twist.

The winnowing birds that haunt the grave

Make echo ring where'er we tread;

But, ah! they rear their songs of love,

Whene'er they spy the copperhead—

The wallowing, sponging copperhead;

The birds despise the copperhead;

From human hands it ate its bread,

And bites that chaps the copperhead.

But, glory be to Israel's God!

The Union bird its wings has spread,

Whose beak and claws shall rid the sod

Of every crawling copperhead.

The rattlesnake and copperhead.

Shall ne'er coil up fair Freedom's bed;

The Union pole poker every hole

That can contain a copperhead.

Ains, alas, the copperhead!

The Union dove has smashed its head;

We'll stuff its skin for me to grin

At what was once a copperhead!

A. G.

The Liberator.

THE SAME OLD SIXPENCE.

IS ALCOHOL FOOD?

Extract from Dr. Trall's new work, entitled "The True Temperance Platform"—opposed to the use of alcohol as a medicine:

Seeing it reported in some newspaper that the General Association of Orthodox Congregational Ministers of Massachusetts, at its late annual meeting in Springfield, had passed a resolution in special commendation of the American Missionary Association, I thought it right to examine and report the extent, and the reasons, of this unwonted commendation. The members of this General Association have always, collectively and individually, been active supporters of the (pro-slavery) American Board of Commissioners for Foreign Missions, and have always turned the cold shoulder to the (anti-slavery) American Missionary Association, as they have to the Church Anti-Slavery Society. But, in these days, a great change on the subject of slavery is pervading the whole community. Many have newly avowed their opposition to it, some from genuine conviction, and some from a political habit of turning to the rising sun. Some tough old members of the party called Democratic, the very persons least likely to undergo such a change, like Gen. Butler and Rev. Dr. Breckinridge, have given proof of a real conversion on this subject. Are the Orthodox Congregational Ministers of Massachusetts also converted? Or are they, on the other hand, merely trying to keep up with the times, joining a popular movement which they cannot prevent? Evidence on the point is important, as revealing, to a certain extent, the character of these clerical leaders.

Alcohol is not food, in any sense whatever. In the light of true science, the assumption is a self-evident absurdity. What food? The correct answer to this question settles this part of our controversy. Food is that which is convertible into the substance of an organized body. Food is whatever can be used in the formation of the bodily organs and tissues. Alcohol cannot be so used.

THE FALLACY OF LIEBIG EXPOSED.

How came the great Liebig to make this great blunder? Just as chemists, and physiologists, and physicians are continually making blunders. They take morbid appetites instead of the unperverted instincts as their rule of judgment. They take fickle and depraved human habits as their criterion of truth, instead of the fixed and unalterable laws of nature. Their philosophy comes from the kitchen and the cook, more than it does from nature and the Author of nature.

Liebig noticed that there was extant an appetite for alcohol drink, and that this propensity was indulged. Liebig seems never to have doubted the propriety of eating liebig—perhaps he should speak of eating it, as adults do not drink food. It seems never to have occurred to Liebig that appetites may become morbid or perverted, and may crave things which are neither useful nor usable in any sense—tobacco for example. Liebig is a chemist, and as an analytical chemist is, perhaps, unsurpassed.

RELATIONS OF CHEMISTRY AND PHYSIOLOGY.

But chemical data can never explain physiological problems. These sciences are as different as life and death. As a chemist, Liebig sought to ascertain what use the living system makes of alcohol. He never conceived that it is not used at all, and in the very nature of things cannot be. From the data, that there is, in many persons at least, a desire for alcohol, that alcohol has no elements capable of becoming proximate constituents of the tissues, and that the system experienced a sensation of warmth after taking it, Liebig has an easy jump to the conclusion, that alcohol is employed in the vital organism as a "heat-forming" material; and thus was born the pseudo-scientific monstrosity of "calorificient" diet. The same reasoning would make cayenne pepper "heat-forming" food; the same logic would make the bite of a serpent a "supporter of vitality," the sting of an adder a "respiratory food," and the swallowing of a spider a "stomachic restorative."

Another simple fact settles the whole controversy. Alcohol passes through the system unchanged. Unless it is in some way altered, decomposed, diminished, changed or transposed, it can import nothing. But an apple, a potato, a piece of bread or beef, when applied to the digestive process, is formed into blood, bone, muscle, fat, brain, etc. It is then used as force-material, and reduced to ashes; and the ashes—the debris of the disintegrated tissues—are expelled by the excretory organs in the form of sweat, bile, urine, feces and carbonic acid gas.

Alcohol is not digestible. It is taken into the system as alcohol; it is carried through the system as alcohol; and it is expelled from the system as alcohol. If a potato, an apple, a piece of bread, or beef, was expelled from the system as potato, apple, bread, or beef, no one would think it acted or served the part of food. Why must learned men, who can reason rationally on all other subjects, talk nothing but absurdity and nonsense when alcohol is mentioned?

It is not strange that physicians, who confess they cannot tell in what manner alcohol is used in the organic economy, still persist that it is used in some way? Is it not passing strange that medical men will confess that alcohol passes unchanged through the system, and yet insist that in some marvellous and inexplicable manner it does something or imports something?

The blunder, however, in relation to alcohol has been applied to other remedies, particularly the preparations of iron. Not understanding the rationale of the effects of alcohol, they have prescribed many other poisonous agents—most disastrous—to their patients, on the hypothesis that they also impart some useful or necessary element or constituent to the organs or tissues. Iron is extensively employed as "blood-food," and as a tonic in cases of impoverished or deficient blood, impaired nutrition, debility, anemia, cachexias, etc.; and most people seem to think it is perfectly harmless. The delusion is analogous to that concerning the medicinal effects of alcohol. Iron in all its forms and preparations occasions a feverish condition of the system, and an inflammatory state of the blood. It is an irritant, a stimulant, a blood-destroyer, a nerve-exhaustuer, a poison, as is alcohol.

It was pleasant to observe such exact military discipline as was apparent throughout the camp, tempered by the kindest regard for the comfort and welfare of the soldiers, whose intellectual and moral development, not only in the camp, but in the army, was evident. The badge of slavery is superseded by the U. S. uniform, which challenges respect from the most inveterate opponent; and the reading-book and slate are the accompaniments of these former victims of ignorance wherever they go. They hunger for the "forbidden fruit" of knowledge with a zest of appetite which imports marvelous power of acquisition.

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General Smith speaks in the highest terms of the day's work, as you have doubtless seen, and he assures me, and I assure you, that our division should have the gun to speak as well as the gun to shoot. He also makes his word good in carrying out his orders after trial colored troops in the most responsible positions. Colonel Ames, of the 6th U. S. C. T., and our regiment, have just been relieved in the front, where we served our tour of forty-eight hours in turn with the other troops of the corps. While out, we were subjected to some of the severest shelling I have ever seen. Malvern Hill not excepted. The enemy got twenty guns in position during the night, and opened on us yesterday morning at daylight. Our men stood it, behind their works of course, as well as any of the white troops. Our men, unfortunately, owing to the irregular feature of the ground, took no prisoners. Sir, we can bayonet the enemy to terms on this matter of treating colored soldiers as prisoners of war far sooner than the authorities at Washington can bring him to it by negotiation. This I am morally persuaded of. I know further that the enemy won't fight us if he can help it. I am sure that the same number of white troops could not have taken those works after the evening of the 13th; prisoners that we took told me so. The rebels will stand against our colored soldiers when there is any chance of their being taken prisoners.

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